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reader will find in this work abundant evidence of Dr. Fisher's great skill, clear discrimination, sound judgment and vast learning.

EDWIN KNOX MITCHELL.

The Growth of the French Nation. By GEORGE BURTON ADAMS, Professor of History in Yale University. (Meadville, Pa.: Flood and Vincent. 1896. Pp. iv, 350.)

ALTHOUGH prepared primarily as part of the Chautauqua course of study for 1896-97, this little book deserves to reach a wider class of readers. Professor Adams informs us that his purpose has been to follow closely the line marked out by the title and include only "the more important facts which show the growth of the nation from age to age," omitting "other facts, however interesting, if they do not seem to bear upon the national growth." Emphasis is laid upon the territorial formation of France and the development of French institutions, with little attention to economic and social changes and no mention of matters like the Sicilian Vespers which occupy a large space in the ordinary histories. Very little is said of French influence on other nations; clearly it is the making of France and not France in Europe with which the volume has to do. Thus restricted, the narrative gives an excellent account of French political development, told in a simple, straightforward fashion and showing good judgment in the selection of facts and a good sense of proportion in their presentation. The disadvantages of the author's method of treatment are seen particularly in a tendency toward teleological interpretation and a disposition to sacrifice those elements in the history of each epoch which did not obviously and tangibly affect political growth. Such misstatements of fact as appear here and there seem due in most cases to the desire to save space rather than to inaccurate knowledge, but the impression they leave is none the less a misleading one. Thus it is certainly too much to maintain (p. 17) that the language and institutions of the Celts "disappeared as completely as if they had had no existence on the soil." The author should explain how (p. 320) the invasion of Spain by a French army gave rise to the Monroe doctrine. It is misleading to say (p. 159) that "French took the place of Latin as the language of official business" in the period from Louis XI. to Francis I.; royal acts in French are found as early as the reign of St. Louis and are common in the reign of Philip the Fair. The absolutism of the Merovingian kings (p. 29) should be somewhat qualified; on page 21 it is not quite clear that the great estates of Roman Gaul consisted of a number of *villæ*. The practice in the spelling of proper names is good, although exception might be taken to the appearance of the forms *Bruxelles*, *Aoste* and *Thurgovie* on the same map with *Genoa* and *Geneva*. The number of maps is insufficient, the reign of Francis I., 1715, and the present time being the only dates represented. There are about ninety illustrations, of which those for the mediæval period seem to have been chosen from the text-book of Bémont and Monod, unfortunately

without the accompaniment of the explanatory notes—an omission likely to confuse when (p. 20) a scene from one of the cathedral windows at Bourges is placed in the midst of the chapter on Roman Gaul. It is a pity that no Gothic church figures among the illustrations, and that French Romanesque is not represented by something finer than St. Serenin at Toulouse, which is neither typical of the usual French style nor, in our opinion, so beautiful as many of the smaller churches.

CHARLES H. HASKINS.

Social Forces in German Literature. A Study in the History of Civilization. By KUNO FRANCKE, Ph.D., Assistant Professor of German Literature in Harvard University. (New York : Henry Holt and Co. 1896. Pp. xiii, 577.)

To describe these titles as concessions to the timeliness of studies in social science and history as applied to literature, would be inadequate. The book sails under a double flag, but in reality a third ensign floats at the fore, inscribed "pantheistic collectivism." German literature is here interpreted neither from the historical nor the social-science point of view, as these terms are usually understood, but rather as the evolution and embodiment of a philosophical idea. The manifestations of this idea are presented with something like religious fervor, but this unusual tone in literary discussions is not repellent, at least not to the fair-minded reader. Vilmar's *History of German Literature* has wrung praises from a generation of his countrymen who were far from sharing his militant attitude in matters literary. Francke's attitude is not for a moment to be compared with Vilmar's, but like his predecessor he has a burden, and like him he possesses insight and knowledge of his subject. His very fervor makes him tell his story well. Indeed, the chapter on "Pantheism and Socialism," in which the central idea receives its fullest exposition, is, for discriminating research, just presentation of the literary outcome of his subject, and a certain sympathetic hurry and rush of style, perhaps the best written portion of the book. And even here, the author's grasp of the inter-relations of history, philosophical thought and literature, and his sound applications to questions of national and private duty, rescue his speculative thesis in a good measure from such a judgment as Goethe passed upon Herder's *Älteste Urkunde*, as a "mystisch weitstrahl-sinniges Ganze."

From this central height the literary landscape slopes off in both directions, in a series of animated sketches or fuller executed pictures. But they are all carefully disposed for effect, and, in the later portions of the work, are dotted everywhere with little philosophical edifices, like chapels, which invite the wanderer to enter and meditate on the "self-unfolding of the infinite." In the epilogue the final practical outcome appears in a frankly socialistic forecast of the future of the German nation, while already in the first chapters the phenomena of early German